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THE Jews Jubilee:

OR, THE
CONJUNCTION and RESURRECTION
OF THE

DRY BONES

Of the Whole House of

ISRAEL;

WHICH

Respects their Return Home unto their
own Land, and their Thorow and Uni-
versal Conversion unto the Christian
Faith.

L O N D O N :

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THIS following Discourse, is the Sum and Substance of a Prophecy, that was presented by the Author to some of the Jews in London, January 20. 1687. Namely, to *Manuel Navaro Chucolatero*, and *Francisco Navaro*, his Brother, *Tocador de Musico*; which *Nicassio Ramirez*, a Spaniard, who is a Protestant, can witness I have expatiated much upon in this Discourse. And the occasion of it was begotten by some Conference that *Francisco Navaro* and the Author had personally, concerning the Prophecy of the Dry Bones in *Ezekiel 37*. wherein we did agree in most of our Sentiments; the Sum and Substance of what I delivered unto them, is as followeth.

Beloved Friends, having providentially fallen into Conference with you about the present Providences of God that we are under; and also the Prophecies which do relate unto you of the

House of *Israel*, who were once the only Favourites of God, and the Darlings of Heaven; but for the Sins and Transgressions of your Forefathers, God did let loose their Enemies upon them, which brake them in pieces, *Jer. 50.17.* *Israel is a scattered sheep, the lions have driven him away: first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones.* This breaking of their Bones, was the Destruction of their Government, when Nebuchadnezzar carried away your Forefathers Captive unto *Babylon*, that was of their 70 years Captivity; the beginning of which said 70 years, I take to be in or about the year of the World 3398. and at which time I humbly conceive that Daniel's greatest number of 2300 Days, which are so many years, a Day being appointed for a Year, did commence or begin. For it is said in *Dan. 8. 13, 14.* *Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake, How long shall be the Vision concerning the daily Sacrifice, and the transgression of desolation, to give both the Sanctuary and the Host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the Sanctuary be cleansed.* A Day being set for a year, *Ezek. 4. 6.* *And thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year;* which number of Daniels, as I take it, will be expired about ten or eleven Years hence, or thereabout, which will be in the year of our Lord 1698 or 1699. or it is possible it may extend to 1700, which I believe will be the utmost extent. But with an humble, holy reverential Submission to the secret Decrees of God, I do believe that you will be in your own Land 7 years before this highest number of Daniels will be accomplished and expired, which will be between this and 1691, or 1693 at farthest; for you will be employed 7 years, if not more, in cleansing the Sanctuary from all the Filth and Pollution that the Enemies of God, namely, Antichrist, and the Turks, will leave behind them in it, having had so long Possession of it; and for proof of this, see *Ezek. 39. 7, 8, 9, 10, 11, 12,* *So will I make my holy Name known in the midst of my people Israel, and I will not let them pollute my holy Name any more; and the heathen shall know that I am the Lord, the holy One of Israel.* Behold, it is come, and it is done, saith the Lord God, *this is the day whereof I have spoken.* And they that dwell in the cities of *Israel* shall go forth, and shall set on fire, and burn the weapons, both the shields and the bucklers, the bows,

bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

Now in the next place, I shall give you my Judgment concerning the Spiritual meaning of the Dry Bones, in Ezek. 37. from v. 1, to the 14. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about, and behold, there were very many in the open valley, and lo, they were very dry. And he said unto me, Son of man, Can these bones live? And I answered, O Lord God, thou knowest. Now here is a step of Love and Grace from God towards you, for these Dry Bones are you Jews, who are the whole House of Israel, as you may see in the 11 verse. And their being in an open Valley, signifieth your being stript and naked of all Power and Government; and your low, miserable State and Condition that you are in to this day, by your being openly exposed and scattered up and down the World in all Nations; And in that you have no Fence or Wall of Government at all about you, who were once the only People or Vineyard of the Lord, and pained in, and separated from all the rest of the vast Wilderness of the World; you were the only Vineyard or Church that God had in the World, as you may see in Isa. 5. 1, 2, 3, 4, 5, 6. Now will I sing to my wellbeloved, a song of my beloved, touching his vineyard: my beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, than I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? There was their Sin, and here followeth their Judgment.

And now go to, I will tell you what I will do to my vineyard, I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste, it shal not be pruned, nor digged, but there shall come up briers and thorns;

tboorns; I will also command the clouds, that they rain no rain upon it; that is, for your unbelief and hardness of heart, God utterly deprived you of the means of Grace in his just Judgment. For the vineyard of the Lord of Hosts, is the House of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry; And this Judgment was executed upon your Forefathers by Nebuchadnezzar, as I humbly conceive.

But again, These Bones being very dry, signifieth your weakness, and also your great Ignorance of God, and the things of God, because it is said, that after you are come home into your own Land, that then and there you shall know God to be the Lord, that is, to know God in Christ, which does clearly demonstrate unto us, that you did not so know God before, not in that glorious way and manner, as God will certainly make himself known unto you then, for you shall see him eye to eye, *Iса. 52.*

Secondly, The Prophet in his Answer to God, when he asked him, if the dry Bones could live; *Lord (says he) thou knowest.* In which answer the Prophet did own and acknowledg the Glorious Attributes of God's Omnipresence, Omnipotency, and his Sovereignty, and all the rest of his glorious Attributes indeed; for it is, as if the Prophet had said, *Lord, if thou hast decreed that they shall come together and Live, thou knowest how to bring it to pass;* tho they be in an open Valley, and are exposed to all the World, and are very dry, yet thou canst make them live; who didst make *Abraham* and *Sarab* his Wife fruitful in their old Age, who were past the course of Nature, of begetting and bearing of Children, from whose Loins you all Sprang, *Gen. 18. Gen. 17.*

19.

Thirdly, Here is another step of Love and Grace in God towards you, in Ezek. 37. 4, 5, 6. Again he said unto me, Prophecy upon these bones, and say unto them; O ye dry bones, bear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord.

Here the Prophet was commanded by God to speak unto you that are these dry Bones; namely, the House of *Israel* and *Judah.*

dat. And what was commanded and prophesied so many hundred years by-past, all you dry Bones are commanded to hear now; tho I will not deny, but that part of this Prophesy in this Chapter, might relate unto your Forefathers, and might have its fulfilling and accomplishment in their days. But this command reacheth unto you also; you must look into the Provinces of God, and compare them with the Prophesies and Promises of God, and indeavour what in you lies, to come unto a right understanding of the Will and Mind of God thereby, and that is the way to know what your present Duty is, *Dan. 12. 4.* *Many shall run to and fro, and knowldg shall be increased.* This is a latter-day Promise, for it is in the time of the end, when this Vision shall be unsealed; for God hath promised that you shall have Breath breathed into you, and that you shall live and know that God is the Lord, and God will lay Sinews upon you, and bring Flesh upon you, that is, politick Power and Strength; and cover you with Skin; all this I humbly conceive, relates to the forming of you into Civil Government, as I shall shew you by and by.

4. Again, *Fourthly*, A fourth step of Grace and Mercy, is in ver. 7, 8. *So I prophesied as I was commanded; and as I prophesied, there was a noise, and bebold a shaking, and the bones came together, bone to his bone. And when I bebold, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them,*

But why did the Prophet speak in the Present Tense, as if this had been done then in the Prophet's time; why, because it was to denote the certainty of its accomplishment and fulfilling; namely thus, that the Prophesies should be as surely, and as certainly fulfilled and accomplished, as if it had been done, even then, when the Prophet declared and made known the Prophesy. And this the Prophet did in Obedience to the special Command of God; for it was not left unto him as an indifferent thing, whether he would Prophesy or not, but he was commanded exprefly to do it. And so are you dry Bones commanded likewise to hear and understand what the Lord by his Prophet doth say unto you, and obey it; for it is said, *O ye dry Bones, hear the word of the Lord.*

But what is this Noise and great Shaking that is to be just before the gathering together of the dry Bones? I do take the great

great Noise to be the great Commotions, Fermentations, and wonderful Revolutions, or overturning Providences and Judgments of God in the Earth. And the shaking, to be the shaking of Kingdoms and Nations, and the overturning of them just before the desire of all Nations shall come, *Hag. 2. 7. Ezek. 21. 27.* These great Commotions, and Shaking, overturning Providences and Dispensations, are to attend the ushering in, the fulfilling and accomplishing of the Prophecies, both with a Respect to the Destruction of the Turks, and also the Power of Antichrist, or Lady of the World, *Isa. 13. 4, 5, 6.* *The noise of a multitude in the mountains like as of a great People; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battel. They come from a far country, from the end of the heaven; even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.*

And what is these Bones coming together, Bone to his Bone? this I humbly conceive to be the uniting of the Tribes together, and every Person coming unto his own proper Tribe which he belongeth unto, and of the coming together of them Tribes that are lost, which God will find out, and bring home also to their own Land very suddenly, *Ezek. 36. 24.* *For I will take you from among the heathen, and gather you out of all countrys, and will bring you into your own land.*

Here was Sinews and Flesh came upon them, and Skin covered them above, but there was no Breath in them; that is, here is to be outward politick Power and Strength given unto you, to form your selves into Government, and also God's Protection over you, which I take to be the meaning of that Expression, *viz.* the Skin covering them above; but there is no Breath in you, that is, no spiritual Breath in you; no true and clear Knowledg of God in Christ as yet, but you will be like the blind man at your first Conversion, who when his Eyes was first opened, did see men walk like Trees.

5. Again Fifthly, Here is a greater step of Love and Grace towards you, in the 9, 10. ver. For I take all hitherto to be chiefly intended and spoken of temporal Mercies, compared with what is to come; for now God comes with spiritual Mercies in a more special, peculiar way and manner.

Then said he unto me, Prophecy unto the wind; prophesy son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army. This I take to be spiritual Life breathed into them; and these four Winds, I take to be the same that Daniel saw in his Vision, the four Winds striving upon the great Sea, when the four great Beasts came up out of the Sea, of which Nebuchadnezzar was the first, and Antichrist the last, Dan. 7. And the same Winds which is in the two Womens Wings, which is prophesied of, the two Churches of Jews and Gentiles, after the Destruction of Antichrist, Zech. 5. 6, 7, 8. These Winds may be the Gospel-Doctrine, under the Influence of the Holy Spirit. V. 11. *Then he said unto me, Son of man, These bones are the whole House of Israel. Behold, they say, our Bones are dried, and our Hope is lost, we are cut off, for our parts.* You will be in a very low, hopeless, despairing Condition in your own Thoughts and Apprehensions, just when you begin to be awakened, when you come to be convinced, and apprehend your selves to be under a mistake and delusion, when you come to see your selves in a hopeless, helpless Condition, with a respect to your selves; and when you come to see the true Messiah whom your Forefathers crucified, and you by your unbelief have joyned with them, and pierced him; you shall mourn over him, Zech. 12. 10. And when you come to see and consider, how long you have been deluded, and how miserably you have been deceived; and when you come to see and consider what a dreadful Judgment you have lain under for about 1700 years past, *Then shall you remember your own evil ways, and your doings that were not good, and shall loathe your selves in your own sight for your iniquities, and for your abominations,* Ezek. 36. 31. But when is this loathing to be? Why, it is to be after you are come together in your own Land, and that God hath sprinkled clean Water upon you, as you may see in Ezek. 36. 24, 25, 26, 27. *For I will take you from among the heathen, and gather you out of all Countrys, and will bring you into your own Land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you*

on heart of flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgments, and do them; v. 31. Then shall you loathe your selves, &c.

6. Again Sixthly and Lastly, In Ezek. 37: 12, 13, 14. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and I shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

In the first place, What are these Graves wherein these Slain lie Buried?

And Secondly, What is this opening these Graves, and bringing you up out of your Graves? This is an Allusion to the Resurrection of the Dead, which your Conversion will very much Resemble.

In the first place, You were Slain by your Forefathers Unbelief and Rebellion against God, Ezek. 6. 5, 6. And I will lay the dead carcases of the children of Israel before their idols, and I will scatter your bones round about your altars. In all your dwelling places the cities shall be laid waste, and the high places shall be desolate, that your altars may be laid waste, and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the Graves, I take to be your Unbelief of, and prejudice against Christ the true Messias, these have been the Graves which have held you; in which you have lain Slain and Perishing almost this 1700 years.

Secondly, The opening of these Graves, will be the holy Spirit's convincing you that the true Messias is already come, and has been so long come, and you have been ignorant of it, and would not believe it, tho it hath been told you, Habak. 1. 5. But you have lain so long under a horrible Delusion, and in your Graves of Unbelief.

And hence you may observe two things.

First, The certainty of your Resurrection.

And Secondly, The manner how it will be done.

First, The certainty of it, which is this, Because God that cannot lie, nor deny himself, hath promised it, Zech. 8. 3, 4, 5, 6. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the

the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts; There shall yet old men and women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes, saith the Lord of hosts? Pray take notice by the way, what a vain thing it is for People to imagine that the World will be at an end, at the Conversion of you that are Jews. I must confess, it will be a new World compared to what it ever was before, for the most glorious part of the World lieth in the latter part of it, which is to commence upon the Destruction of Antichrist, and the Co-Conversion of you Jews, which I conceive will be contemporary, and is at hand, Dan. 8. 13, 14, 24, 25. Dan. 2. 44. Dan. 7. 21, 22, 27. Thus you see the certainty of the accomplishment of these things.

Secondly, The manner how it will be done, which will be effected by the blessed Wind of the holy Spirit, that will be breathed upon these Slain, Ezek. 37. 9. Then said he unto me, Prophecy unto the wind; prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them. Thus you see, how this great Work of the Resurrection of the dry Bones; the whole House of Israel, will be brought about and effected; namely, by the Holy Ghost.

O, my beloved, and longed-for in the Lord! I humbly beg and beseech you in the Name of the Father, Son and Holy Ghost, three Persons, and one Eternal Ever Living God, who is the God of Abraham, Isaac and Jacob, your Forefathers, with whom he made a Covenant concerning you; That you would suffer your selves no longer to be deluded, for Christ the true Messiah is already come in his State of Humiliation in the Flesh, and was cut off, but not for himself, by your Forefathers, Dan. 9. 26. For if it be so, that your Forefathers did not Cut off, or Crucify the true Messiah; why then are all you Jews like to be in a worse Condition still, than ever you have been yet, as I shall make appear unto you clearly by and by; for he came to his own, and his own received him not; this was that Prophet which was prophesied of, in Deut. 18. 15. The Lord thy God will

will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him ye shall hearken.

Now you must consider, That there was to be a twofold Coming of Christ in a more special and peculiar way and manner.

First, Christ the true *Messiah*, was to come in a State of Humiliation.

And *Secondly*, Christ the true *Messiah*, is to come in a State of Exaltation, in a triumphant way and manner.

First, In Christ's first coming in a State of Humiliation, he was to assume and take upon him Human Nature, and to come cloathed in our Natures and Infirmities, Sin only excepted, or else our Iniquities could not have been laid upon him, Isa. 53. for as he was God, they could not be laid upon him, because as he is God, so he is a consuming Fire. But as he was God-man, Mediator of the new Covenant, he took upon him the form of a Servant, and came in a low, mean, contemptible, despicable Condition, which God himself did foretel, as soon as Man sinned and fell, Gen. 3.15. *And I will put enmity between thee (that is, Satan) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel;* that is, the human Nature of Christ. And your own Prophets do give a clear and sufficient Testimony of the same, Isa. 53. 2, 3, 4, 5. *For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.* He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted, that is, your Forefathers looked upon Christ's Sufferings to be from a just hand of God upon him, because they look'd upon him to be an Impostor. *But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* This could not be meant of the Jewish Nation, as you would have it to be, for all People can declare your Generation, for you were of the Seed of Abraham according to the Flesh, and you boast of it, and value your selves upon it to this day. But none can declare Christ's Generation, but them which have his Spirit. Ver. 8. *He was taken from prison, and from judgment; and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people*

people was he stricken. Isa. 52. 14, 15. As many as were affrighted at thee, (his visage was so marred more than any man, and his form more than the sons of men.) So shall he sprinkle many nations, the kings shall strew their mouths at him; for that which had not been told them, shall they see, and that which they had not heard, shall they consider. Isa. 7. 14. Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel, which is God with us. This is the Seed of the Woman, that bruised the Head of Satan, and the Conception of the Virgin without the knowledg of a Man, in that miraculous way and manner, by the power of the Holy Ghost overshadowing of her, Isa. 9. 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his Name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Here is both the Human Nature, and the Godhead of Christ joyned together; surely this could not be meant of the Jewish Nation, as you do vainly Dream. Isa. 11. 1, 2, 3, 4, 5. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the bearing of his ears. This clearly proves the Godhead of Christ again, as also his Manhood. But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Dan. 9. 26. And after three score and two weeks shall Messiah be cut off, but not for himself, and the people of the Princes that shall come, shall destroy the city, and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. There is the Crucifixion of the Messiah clearly prophesied, and after that the Destruction of Jerusalem, and also the Temple, Zech. 3. 8. For behold, I will bring forth my servant the Branch. Thus you see it clearly proved from the Mouths of your own Prophets, that Christ the true Messiah was to come first in a low, mean, despicable State and Condition, and to be born of a Virgin, and to come in the likeness of sinful Flesh, and to Suffer and Dye in our Natures, for our Sins and Transgressions, to redeem us from Wrath and Hell,

for

for he was made a Sacrifice for Sin. Thus you see in brief, the way and manner, and also the end of Christ's first coming in a state of Humiliation.

But Secondly, Christ the true *Messiah* is to come a second time, in his state of Exaltation, in a triumphant, hostile Way and Manner, as I shall also prove by your own Prophets, as clear as I have proved his first Coming and Incarnation, Isa. 9. 6, 7. For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder, and his Name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace, there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this. Isa. 4. 2, 3. In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. Isa. 52. 13. Behold, my servant shall deal prudently, he shall be exalted and exalted, and be very high. Jer. 23. 5, 6. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his Name whereby he shall be called; The Lord our Righteousness, Jer. 37. 14, 15, 16. Job 19. 25. For I know that my redeemer liveth, and that he shall stand at the latter day, upon the earth. Zech. 3. 8, 9, 10. Hear now, O Joshua the high Priest, thou and thy fellows that sit before thee: for they are men wondred at: for behold, I will bring forth my Servant the Branch; this is the true *Messiah*. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; this I take to be the glorious Attributes of God, or the Godhead of Christ. Behold, I will engrave the engraving thereof, saith the Lord of hosts; and I will remove the iniquity of this land in one day. This I take to be spoken of the Conversion of you Israelites, which will be chiefly and principally wrought in one year, even as Antichrist's chiefest and final Destruction will be in one day, which will be in one year; and that the same, or very near it, as I humbly conceive, and they are both at hand. In that day, saith the Lord

Lord of hosts, shall ye call every man his neighbour under the vine, and
 under the figtree. Which notes the general Peace and Tranquillity
 that there shall be after that day is over, which cannot be so universal
 until Antichrist the Man of Sin be destroyed. Again, Zec. 6:1 2, 13,
 15. And speak unto him, saying, Thus speaketh the Lord of hosts, saying,
 Behold the man whose name is the Branch, that is the Man Christ Jesus.
 Again, and he shall grow up out of his place, and he shall build the Temple
 of the Lord; Even he shall build the Temple of the Lord, and he shall
 bear the glory, and shall sit and rule upon his Throne, and he shall be
 a Priest upon his Throne, and the counsel of peace shall be between
 them both, that is, between God the Father, and God the Son,
 from whence proceeds the Holy Ghost, the third Person in the
 blessed and glorious Trinity. And they that are far off, that is,
 the Jews that are far off from Christ by their unbelief, before
 their Conversion, shall come and build in the Temple of the Lord,
 and ye shall know that the Lord of hosts hath sent me unto you. And
 this shall come to pass, if ye will diligently obey the voice of the Lord
 your God. What is the Man growing up out of his place, whose
 Name is the Branch, and building the Temple? First, This Man
 whose Name is the Branch, as I said before, is the Man Christ
 Jesus. Secondly, What is it for the Branch to grow up out of his
 place? Why first, His place is at the right hand of God, Psal. 110:
 1. And secondly, his growing up out of his place, is his coming
 from thence, to convert the Jews, and destroy Antichrist, by tak-
 ing the Throne, and making him and all other his Enemies his
 footstool, Isa. 26. 21. For behold, the Lord cometh out of his place,
 to punish the inhabitants of the earth for their iniquity: the earth also
 shall disclose her blood, and shall no more cover her slain. Mic. 1. 3.
 For behold the Lord cometh forth out of his place, and will come down
 and tread upon the high places of the earth; and there is none
 higher than Antichrist. Isa. 47. 6, 7, 8, 9, 10, 11. I was
 wrath with my people: I have polluted mine Inheritance; and given
 them into thine hand: thou didst shew them no mercy, upon
 the ancient hast thou very heavily laid the yoke. And thou saidst, I shall
 be a Lady for ever: so that thou didst not lay these things to thy heart,
 neither didst remember the latter end of it. Therefore bear now this,
 thou that art given to pleasures, that dwellest carelessly, that sapest
 in thine heart, I am, and there is none else beside me, I shall not sit as a
 widow, neither shall I know the loss of children. But these two things shall
 come to thee in a moment, in one day; the loss of children and widow-
 hood:

hood: they shall come upon thee in their perfection, for the multitude
 of thy sorcerers, and for the great abundance of thy incantments. For
 thou hast trusted in thy wickedness: Thou hast said, None seeth me.
 This seems as if it were some hidden secret Plot that was to be the
 last Game Antichrist has to play, which proves his utter Destruction.
 Thy wisdom and thy knowledg, it hath perverted thee, and thou hast
 said in thy heart, I am, and none else besides me. Therefore shall evil
 come upon thee, thou shalt not know from whence it riseth: and mis-
 chief shall fall upon thee, thou shalt not be able to put it off: and desola-
 tion shall come upon thee suddenly, which thou shalt not know. Here
 Antichrist, he was plotting Mischief, and designing Ruin and De-
 struction to God's Church and People, and perhaps they knew
 nothing of it; and therefore Antichrist thought that God did not
 see, nor know it neither; but God he saw and knew it, and God
 by just Retalliation contrives Mischief, and brings Destruction up-
 on Antichrist at the same time, and he knows nothing of it, as
 you may see, Jer. 50. 24. I have laid a snare for thee, and thou
 art also taken, O Babylon, and thou wast not aware; thou art found,
 and also caught; because thou hast striven against the Lord. Isa. 14.
 12, 13, 14, 15, 16, 17. How art thou fallen from heaven, O Lucifer,
 son of the morning? how art thou cast down to the ground, which
 did weaken the nations? For thou hast said in thine heart, I will as-
 cend into heaven, I will exalt my throne above the Stars of God:
 which Stars, I take to be the Ministers of the Gospel-Churches:
 I will sit also upon the mount of the Congregation, in the sides of the
 North. I will ascend above the heights of the clouds, I will be like
 the most High. Yet thou shalt be brought down to hell, to the sides of
 the pit. They that see thee, shall narrowly look upon thee, and consi-
 der thee, saying, Is this the man that made the earth to tremble, that
 did shake kingdoms? That made the world as a wilderness, and de-
 stroyed the cities thereof? That opened not the house of his prisoners?
 Thus you see what it is for Christ, this Branch, to grow up out
 of his place, which will be to convert the Jews, and destroy
 Antichrist the Man of Sin, Nahum 1. 2, 3, 4, 5, 6, 7, 8, 9, 10.

But Thirdly, What is this Building the Temple of the Lord?
 First, What is the Temple? The Temple I take to be the
 Church or House of God, that has been broken down and lain
 waste, in Comparison to what it will be, for these many hundreds
 of years by-past, Hag. 2. 6, 7, 8, 9. For thus saith the Lord of
 hosts, Yet once, it is a little while, and I will shake the heavens, and
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the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, that is, Christ the true Messiah, which is to build the Temple; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of the latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.

But Secondly, What is this building in the Temple? Why, it is the Conversion of Sinners, both Jews and Gentiles, to the Christian Faith, and the Edifying and Building up of his Saints and Servants in the Ministry of the Gospel. Zech. 4, 6, 7, 8, 9, 10. Then be answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head-stone thereof with shouting, crying, Grace, grace unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hand shall also finish it, and thou shalt know that the Lord of hosts hath sent me unto you. This Zerubbabel is Christ, who is the Master-builder in the Temple; he is the head Workman, both for Eminence, and for Influence, Zech. 14, 9, 20, 21. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his Name one. In that day shall there be upon the bells of the Horses, boldness unto the Lord; and the pots in the Lords house, shall be like the bowls before the Altar. Then, every pot in Jerusalem and in Judah shall be boldness unto the Lord of hosts. Zeph. 3, 9: For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. Ezek. 43, 12. This is the law of the house: upon the top of the mountain, the whole limit thereof round about shall be most holy; behold, this is the law of the house. Thus you see, what a most glorious time it will be at Christ's second Coming in his State of Exaltation. And this is the coming of Christ, which many of we Gentiles of the Reformed Gospel-Churches do look for at this time.

But, my beloved of the House of Israel, you do look for Christ the Messiah to come in that way and manner, and also to do that for you at his first Coming and Incarnation, in his state of Humiliation, in the form of a Servant, as we Gentiles do look for him to come and do for you; and also at his second Coming in his State of Exaltation; for this is the natural Consequence of it, for you do not believe that he is already come in his State of Humiliation; for the Reformed

Churches of the *Gentiles* are still in Captivity to the Church of Anti-christ in many places, more or less ; which all the Churches of the *Gentile-Gospellers* shall then be perfectly freed from, as well as you of the House of *Israel*, at Christ's second Coming. And blessed be God for the Signs that are to be seen in the footsteps of God's Proviciencies at this Day, towards the accomplishment of these Prophesies, and the fulfilling of these his gracious Promises unto us, both *Jews* and *Gentiles*. But this mistake of your Forefathers, in looking for Christ the *Messiah* to come in the same way and manner, and to do that for you at his first Coming in a State of Humiliation, as he is to come and do for us at his second Coming in a State of Exaltation, in a hostile, triumphant Way and Manner, has lain as a great stumbling-block in your way, and a very sore Judgment upon all their Posterity ever since ; for you see it clearly proved from the Mouths of your own Prophets, which you do own and believe were holy Men of God, and spake as they were moved and inspired by the holy Spirit, that the *Messiah* was to be Born of a Virgin, to be first a Child, and then a King ; tho he was a King at the same time he was a Servant, and a Branch, and a Root out of a dry Ground, which I take to be his Human Nature, or it might refer to the Tribe of *Judah*, out of which Tribe he assumed his Human Nature ; it was very dry Ground, and his Humane Nature it self, tho Sinless and Spotless, yet it was but very dry Ground compared to his Divine Nature, namely, his Godhead.

But now, in the next place, according to my promise, I shall prove as clear, and as evident, as the Sun that shineth in the Firmament, and that from the Testimony of your own Prophets too, that Christ the true *Messiah* was to suffer Death upon the Cross, and be cut off by you of the House of *Israel* principally, who were then looked upon to be the only House of God, and his peculiar Friends. *Abraham* your Father according to the Flesh, was called the Friend of God, and God owned and accounted him so. For we *Gentiles* were not a Church, nor House of God, until you *Israelites* had cut your selves off by your Unbelief and Rebellion against God, and then we *Gentiles* were taken into Covenant with the Lord, who before were Aliens to the Commonwealth of *Israel*, and Strangers to the Covenant. And we *Gentiles* were then all gross Idolaters, and therefore we were open profest Enemies to God, as all pretended Christian *Gentiles* are, who tread in their steps ; and we were wholly ignorant of God, and unreconciled unto him. And I will appeal to God, and unto your own Consciences, whether you do not look upon us to be such now, even now,

at this time ; tho blessed be God, in that you are mistaken ; tho I must confess, that it has been so, and is yet still so in the most places of the World ; that is an apparent great Truth, too great too be denied. But at your Conversion, then will the fulness of the *Gentiles* be converted and come into Christ also, and help Build in the Temple of God; therefore it cannot possibly be meant of us *Gentiles*, that we were then the House of God's Friends ; for Christ the true *Messiah* came to his own, which were you *Jews*, the house of his Friends, and his own received him not; and then he turned to us *Gentiles*, that were none of his own in that Sense, but a wild Olive Branch ; and blessed be God that our Forefathers the *Gentiles* received him, and imbraced his Doctrine, Worship, Discipline and Ordinances ; and for clear Proof of this, see two or three Scriptures of one of your own Prophets; Zech. 13. 6, 7. *And one shall say unto him*, that is, to Christ the true *Messiah*, *what are these wounds in thine hands?* that is, the Wounds that the Nails was to make in his hands, when they nailed him to the Cross at his Crucifixion. *Then he shall answer*, *These with which I was wounded in the house of my friends.* This was the House of *Israel* and *Judah*, for none was the House of God's Friends at that time, but you ; for Christ the true *Messiah*, is God as well as Man, if you will but believe your own Prophets, Isa. 9. 6, 7. *For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his Name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.* Of the increase of his government and peace there shall be no end. God had then no House of Friends in all the World, but you *Jews*; tho it is true, we *Gentiles* also in our Forefathers had a hand in crucifying Christ the true *Messiah*, but yet they were none of the House of God's Friends, but were open protest Enemies to God ; and therefore God did not take it so unkindly at the hands of the *Gentiles*, as he did at the hands of the *Jews*. *You have I known*, saith God, *of all the Nations of the Earth*, by way of threatening against the *Jews*, the House of his Friends, because he had done more for them, than for all the World besides, as I have already shewn ; and therefore God looked for more Service and better Obedience from them, than he did of all the World besides ; for where God does singular kindness for a Church or People, there he looketh for singular Service and Obedience from them ; and if they do not perform it, but disappoint God, and frustrate his Expectation, to speak after the manner of men ; why, then God bringeth the sorest of Judgments upon them, who pretend to be his Friends, and yet transgres his holy, righteous Laws ; and you were this House of Friends that were guilty of this great Transgression,

namely, of crucifying the Lord of Glory, who is the true *Messiah*.
 2. Secondly, I will give you another Scriptural Evidence, that gives clear Testimony to this truth, that you Jews were the Persons that did crucify our Saviour Christ the true *Messiah*, or else according to your Faith, or rather Unbelief and Ignorance, you are yet still to do it. Pray dear Friends read and consider well, Zech. 12. 10. for it is very apposite to our purpose, *And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.* Now pray, my Beloved, who do you think the Prophet had in his Eye? or who did he intend, the Jews or the Gentiles? for he telleth us plain, that the House of *David*, and the Inhabitants of *Jerusalem* are to look upon me, whom they have pierced. But who is this *me*? why it was not the Prophet himself, but it was the Spirit of Christ that was in him; for I do not find that the Prophet *Zechariah* was sold for thirty pieces of Silver, with which they bought the Potters-field to Bury Strangers in. Zech. 11. 12, 13. *And I said unto them, If ye think good, give me my price: and if not, forbear; so they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the porters: a goodly price that I was prised at.* And the Prophet speaks as if it was he himself that he spake of, but that cannot be, for the Prophet himself was not sold for thirty pieces of Silver, nor pierced as he was to be, which the Prophet spake of; no more than that which *Solomon* spake, *it to be understood of himself, in that of Prov. 8. 15, 16, 27, 28, 29, 30, 31. By me Kings reign, and Princes decree justice. By me Princes rule, and Nobles, even all the Judges of the earth. When he prepared the heavens, I was there: when he set a compass upon the face of the deep: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the water should not pass his commandment: when he appointed the foundation of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoycing in the habitable parts of his earth, and my delights were with the sons of men.* Now it would be Blasphemy for any Person to say, that this Person speaking here, was *Solomon* himself; for it would be to attribute that to a finite Creature, which is one of the essential, incomunicable Qualities of God; tho it is true, God does give eternal Life to as many as believe in Christ; but that Life with a respect to the Creature, is not from everlasting to everlasting, but it begins at his first Conversion, which is in time; tho it will never have an end, yet it had





had a beginning; tho with a respect to God, it is from all Eternity, as well as to all Eternity. But Solomon was but of yesterday, compared with Eternity; but it was the Spirit of Christ that spake this in Solomon, for it was none of Solomon's own words, for if it had, it would not have been true, but have been Blasphemy in him also. And it was by the same Spirit that the Prophet Zechariah spoke that which he spake; and will you not allow God, who has the Sovereignty over his Creatures, to do what he pleases in them, and by them? Does God permit a greater Power to the Devil, think you, than he takes to himself? Does not God permit the Devil to enter into wicked men, and possess them, and speak in them many times? But it may be you will say, that the Spirit of the Devil is in every carnal, dead Sinner; why yes, he is so, that is very true: But yet, give me leave to tell you, that he is not so in them, in that extraordinary way and manner, as he is in a Person which is possessed with the Devil. Why so, on the contrary, the Spirit of Christ is in every Believer; but not in such an extraordinary way and manner as he was in these two Persons, and divers others; therefore the Spirit of Christ spake in them both in an extraordinary way and manner, of Christ himself; and it was not they that spake of themselves, but Christ spake in them. But why did the Prophet Zechariah say then at that time, so long before Christ the Messiah was crucified, *That they shall look upon me whom they have pierced, and mourn over him, &c.* and not rather have said, *They shall look upon him whom they will pierce, and mourn over him, &c.* For so it was when the Prophet spake it, for Christ was not then come in the Flesh, nor pierced; why, this would not have been true, when the Prophecy comes to be actually fulfilled by the Jews; for then it would be as if Christ was then to be crucified, for the Prophet only told them what their Duty was, and how they were to perform it, when they shall see this blessed Sight, even Christ the true Messiah, so as to believe in him, and be humbled for their Sins; for this Prophecy relates to what shall be at your Conversion, for he had a respect peculiarly unto that time, when you shall so look upon him, which is many hundred years after Christ was actually crucified; so many, that I believe it is very near, even at the door. But why is it said, that they shall look upon him whom they have pierced, &c. when as they that actually crucified Christ, are Dead and rotten many hundred years ago? why, because you all become guilty with your Forefathers by your Unbelief, in approving of it, by looking upon Christ to be an Impostor, a Lier and Deceiver; thus you have been crucifying of Christ the true Messiah every day, ever since your Forefathers said, *His Blood be on*

us and our Posterity; they were so greedy of the guilt of it, as that they did as much as in them lay, acquit the *Gentiles* that were concerned in it with them, from it, and took the whole guilt of Christ's Blood upon themselves, and intailed it upon their Heirs; a dreadful Legacy or Inheritance, as ever was intailed upon poor Children: and you have held it ever since, and ever will do, until Christ cuts off the Intail; so that it was you *Jews* of the House of *David*, and of the Inhabitants of *Jerusalem*, that were the Persons that did crucifie Christ the true *Messias*. But according to your own Belief, which is only unbelief, you are yet still to crucify him. But pray be so kind unto your own Judgment and Consciences, as to consider of it, and also be so tender of your own Prophets Credit and Reputation, for that lieth at stake; for either you must not trust your own Judgment, nor hearken to the voice of Conscience, nor believe your own Prophet, but look upon the Prophet to be a Romancer, and so an Impostor; or else in the fourth and last place, you must fall down before this great and clear truth, and resign up unto it, and confess and own, that the Prophet did intend us *Jews*, that we were the Persons that crucified and pierced Christ the true *Messias*, and wounded him in his Hands. Ay, and you were the Persons that bought and sold him too; and therefore God cut you off from being an intire People or Nation, and scattered you up and down in the World, by reason of your Unbelief and Cruelty to his Son, our Saviour Christ the true *Messias*.

Thus, my beloved, you may see it clearly proved unto you, from the mouth of your own Prophets, if you are not wilfully Blind and Ignorant, That Christ the true *Messias* was to come in the Flesh, in a mean, low, despicable State and Condition, and was to suffer Death by wounding his hands, and piercing or stabbing him in the House of his Friends; namely, the House of *David*, and the Inhabitants of *Jerusalem*, which were all you of *Israel* and *Judah*. Now Friends, if this be so, as you see I have clearly proved it is, that our Saviour Christ the true *Messias*, was to be crucified by you *Jews*, the House of his Friends;

Then in the next place, here falls in voluntarily, an undeniable Argument, which is, namely this, That either Christ the true *Messias*, is come in the Flesh already, and hath suffered Death by your Forefathers, or else he is not yet come, nor hath not suffered by them; this must be granted, that he is come, or that he is not come.

Now, if you will say, that he is not come in the Flesh, and that he hath not suffered Death by the House of his Friends, your Forefathers the *Jews*; why then he is yet to come, and thus to suffer; but if he be thus come, why do you not believe in him?

First,

First, If you do say that Christ is not come in the flesh, in a state of Humiliation, and hath not suffered death by your forefathers, why then it will consequentially and inevitably follow, that Christ is yet to come in the flesh, in a state of Humiliation, and is yet to pass through all his sufferings ; viz. to be put to death ; he is yet to have *his bands wounded in the house of his friends*; Zech. 13. 6. and he is yet to be pierced (or stabbed) *by the house of David, and the inhabitants of Jerusalem*, Zech. 12. 10. And if this be so, then Christ the Messiah is yet to be put to death by you Jews of this latter age ; this cannot be denied nor evaded. And if so be that you are in the right, viz. that the Messiah is not yet come, why then instead of your being delivered by him, you must prepare to Crucifie him whenever he does come.

And if this be so, as you see it is clearly made out to be, then what a dreadful deplorable condition would all you be in, if your own Doctrine were true, that Christ is not yet come in the flesh, for you would have all the Plagues and Judgments yet still to be inflicted upon you, and to undergo, that are annexed to that bloody Tragedy of unbelief and cruelty to Christ, which is very uncomfortable Doctrine ; But blessed be God, it is altogether as false and preposterous, as it is uncomfortable. And you may see your selves in an error, and under a horrible delusion if you will believe God or your own Prophets, who Prophesied clearly by the Inspiration of the Blessed Spirit in them, of all these things that Christ the true Messiah, *Emanuel*, God with us, was to come in the flesh ; and blessed be God he is already come in the flesh in his state of Humiliation, and hath trodden the Wine-pres of his Father's wrath for poor sinners alone, Isa. 63. 2,3. *Wherefore art thou red in thine Apparel, and thy Garments like him that treadeth in the wine-fat ; I have trodden the wine-pres alone, and of the people there was none with me.* Now who could tread the Wine-pres of God's wrath, but Jesus Christ who was God-man? Isa. 53. 10, 11. *Yet it pleased the Lord to bruise him, he hath put him to grief ; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand ; he shall see of the travail of his soul, and shall be satisfied ; by his knowledg shall my righteous servant justify many, for he shall bear their iniquities.* For my part I do admire how it could ever enter into your hearts so much as in the least but to imagin that this Isa. 53. intends the Jewish Nation, when it is spoken so clearly of Christ the true Messiah, the Redeemer of all that ever were saved, or that ever shall be saved from the beginning of the world to the end thereof ; when there

is nothing in the whole Chapter to give the least countenance to such a vain empty conception , and had I not heard it with my own Ears from your own mouths, I should hardly have believed it. Thus you see I have clearly proved over and oves by your own Prophets, that Christ the true Messiah was to come in the flesh, and to suffer Death upon the Cross by you Jews, the house of his friends. And that if he be not so come already , as you by your unbelief do positively affirm that he is not, why then when he does come, according to your own Doctrine, instead of being delivered by him, you must prepare to crucifie him.

But secondly, If he be so come already, why do you not believe it ? for unless you believe in him, and be reconciled unto him, ye can never be saved ; you must kiss this Blessed Son of Righteousness, or else you will perish from the way, *Psal. 2.*

Thus you see that I have clearly proved these two great Points upon you out of the Old Testament , which you do profess to own and believe; without the help of the New, which we that are Christians profess and own both ; namely thus, first that Christ was to come in our nature in a state of Humiliation; and to suffer death upon the Cross by the house of Israel and Judah.

And secondly, That Christ the true Messiah is to come a second time in a state of Exaltation, in a Triumphant Glorious way and manner, wherein he will manifestly appear and discover himself unto you in your own land, where all the Twelve Tribes shall be met together; and this is the second coming of Christ that we are to look for and expect, wherein he will tread down all his enemies that oppose him, and exalt his people above their Enemies.

Now Friends, I can truly say, that I do love you, and pity you, and do long for your conversion ; tho I must confess that I am one of the meanest and unworthiest of Servants in my Great Lord and Master's house ; but he can do great things by weak and despised means and instruments. And I can truly say in the presence of God, that for several years past I have very seldom come before the Lord in Prayer, either by night or by day, that I have omitted praying for you ; I have brought all you dry bones upon my heart, and in the arms of faith, and spread you before the Lord, and prayed over you, in obedience to God's holy will and command, *Isa. 62. 6, 7.* I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the Earth.

And your deplorable sad case and condition has more and more affected



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fected my heart therewith to consider what a Glorious people and Nation you were once, when you were in your Pristine flourishing state and condition, when you were a terror and dread to all the Nations round about you, and were an intire Government of your selves, and separate from all the world besides; and had the Glory of God in the midst of you; and now to see and consider what a poor desolate broken scattered people you are reduced unto, insomuch that you have not the least relick or share of any Government in the whole world, but are as it were a captive people unto all the rest of the world, and dispersed and scattered up and down, even in all parts and quarters of the Universe, as so many Monuments of God's wrath, and sore displeasure; first for your Idolatry and superstition; and secondly, and especially, for your not believing in Christ the true Messiah; and for your barbarous crucifying of him, who is the Eternal Son of God, the Lord of Glory, and Saviour and Redeemer of all that ever did, or that ever shall believe in him: I say, you were once the glory of the world, the darlings of Heaven, of whom God said, *Israel my glory*; and you were the only people that God had in the world, for whom, and before whom God wrought such Miracles in Egypt, and in the Red-sea, and in the Wilderness, as you may see in the Book of Moses called Exodus.

And my beloved Friends, it is in love and compassion to your precious and immortal souls, that I have presumed to undertake this way of treating with you; therefore I pray you be not offended with me; and I do also hope and believe that God hath set me about this work in kindness and mercy unto you; for I do believe the coming of the Messiah draweth near, and therefore as in Isa. 62. 1. *For Zions sake will I not hold my peace, and for Jerusalems sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

I pray observe these following Scriptures wherein God by his Prophets gives the reason for dealing so severely with you, as well as that of your unbelief in, and disobedience to Christ, for which you were cut off from being an intire Nation and Church; and for which God spewed you out of his mouth, and out of your own land, and destroyed your Government, and scattered you up and down in the four winds. *Ezek. 5. 10, 11. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat the fathers; and I will execute judgments in thee; and the whole remnant of thee will I scatter into all the winds; wherefore as I live, saith the Lord God, surely because thou hast defiled my sanctuary with all thy detestable things, and with all thine*

abominations; therefore will I also diminish thee, neither shall mine eye spare, neither will I have any pity. And accordingly you have been made a desolate, headless, helpless people, ever since this threatening has been executed ; for you have been exposed to the rage and wrath, and lusts of them that hate you, for they that did hate you did rule over you, and did oppress you, and caused you to howl : Ezek. 7. 20, 21, 22, 23, 24, 25. As for the beauty of his Ornament, he set it in majesty, but they made the Images of their abominations, and of the detestable things therein, therefore have I set it far from them: And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil, and they shall pollute it ; my face will I turn also from them. And they shall pollute my secret place, for the robbers shall enter into it and defile it. Make a Chain, for the land is full of violence ; wherefore I will bring the worst of the Heathen, and they shall possess their houses. I will also make the pomp of the strong to cease ; and their holy places shall be defiled ; destruction cometh, and they shall seek peace, and there shall be none. Ezek. 8. 6, 16. He said furthermore unto me ; Son of man, seest thou what they do, even the great abominations that the house of Israel committeth here, that I should go far off from my Sanctuary ? But turn thee yet again, and thou shalt see greater abominations ; and he brought me into the inner Court of the Lords house, and behold at the door of the Temple of the Lord, between the Porch and the Altar, were about five and twenty men with their back toward the Temple of the Lord, and their faces toward the East, and they worshipped the Sun toward the East. Here they polluted the secret place of the Lord by their Idolatry in worshipping the Sun, which is but a creature, instead of God the Creator. Here you see are the sins of your forefathers, and also the Judgments that were threatened for the same, which sins and Judgments reacheth unto you, because you have made your selves guilty with them by your unbelief and disobedience to the Messiah. Jer. 5. 14, 15, 16, 17. Wherefore thus saith the Lord God of Hosts, because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo I will bring a Nation upon you from far, O House of Israel, saith the Lord, it is a mighty Nation, it is an ancient Nation, a Nation whose language thou knowest not, neither understandest what they say ; their quiver is as an open sepulchre ; they are all mighty men, and they shall eat up thine harvest, and thy bread which thy sons and thy daughters should eat ; they shall eat up thy flocks, and thine herds, they shall eat up thy Vines, and thy fig-trees ; they shall impoverish thy fenced Cities, wherein thou trustest, with the sword. And look into Jer. 50. 17. and there you have the judgment-

judgment executed ; for God let loose Nebuchadnezzar King of Babylon upon your forefathers, and broke their bones ; that is, destroyed their Government ; which Judgment was executed according to History in the year of the World 3398, at which time I take Daniel's number of 2300 days to commence in Dan. 8. 13, 14. which I humbly conceive with a holy reverencial submission to God, will expire about the year of our Lord 1698, or 1700 at farthest, which makes it 2300 years since that time Nebuchadnezzar broke your Church-State, and Civil State in pieces, that is all your Government, which is the bones or strength of a people or Nation, which was then destroyed ; and these Bones have never been perfectly cured nor made whole since, to this very day, no, nor never will be until God be graciously pleased to breathe the breath of Life into you, and raise you out of the grave of your unbelief in the Messiah ; that the dry bones may come together, bone to his bone ; that is, every one to his own Tribe in your own land, where all the Tribes shall meet together ; and then and there you shall be formed into Government.

Again, Isa. 1. 25, 26. *And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin, and I will restore thy judges as at the first, and thy Counsellors as at the beginning. Afterward thou shalt be called the City of Righteousness, the faithful City.* Jer. 30. 21, 22, 23, 24. *Their Children also shall be as aforetime, and their Congregation shall be established before me. And I will punish all that oppres's them. And their Nobles shall be of themselves, and their Governours shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me. For who is this that engageth his heart to approach unto me, saith the Lord? and ye shall be my people, and I will be your God. Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the wicked, the fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it.* This whirlwind of the Lord which goeth forth, and is to fall upon the wicked, and is to continue, I conceive to be the great commotions, and the wonderful overturning Provinces and Dispensations of God that will last and continue until you are converted ; which I take to be the noise that is to be in the world, when you dry bones do begin to move towards God, after the Spirit breathes the breath of life into you. And this of God's performing of it in the latter days, I humbly conceive is not meant of the latter days of the world, but of the latter days of Daniel's greatest

test number, which is 2300 days; for I believe you will be 7 years in your own Land, before that same number be expired, *Ezek 39.9.* But again, see another comfortable Scripture, full of Promises unto you, *Jer. 23. 3, 4, 5, 6, 7, 8.* And I will gather the remnant of my flock, out of all countries whither I have driven them, and I will bring them again to their folds, and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, *The Lord our Righteousness.* Therefore in *Ezek. 34. 12; 13, 14, 28.* it is said, As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countrys, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there they shall lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. And they shall be no more a prey to the beatben, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. There are multitudes of Promises in the Holy Scriptures, that God hath made of Grace and Favour unto you of the House of Israel, concerning this latter day, and I have named but a few instead of many, and they shall all be fulfilled, not one of them shall fail; pray mark *Isa. 34. 16.* Seek you out of the Book of the Lord, and read, no one of these shall fail, none shall want her mate, for my mouth it hath commanded, and his Spirit it hath gathered them. As sure as this threatening shall be made good upon your Enemies, so sure shall God's Promises be made good to you, for the true Messias is now coming in Mercy towards you; all these great Commotions and great Devastations are his Footsteps, Christ is in them all, it is his way. *Nahum 1. 3, 4, 5, 6, 7, 8, 9.* The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burnt at

his presence , yea ; the world , and all that dwell therein . Who can stand before his indignation ? and who can abide in the fierceness of his anger ? his fury is poured out like fire , and the rocks are thrown down by him . This must not be understood Literally , but Metaphorically , as you see it is said like Fire , it is the destruction of wicked Men , and great usurped Powers . The Lord is good , a strong hold in the day of trouble , and he knoweth them that trust in him . But with an over-running flood he will make an utter end of the place thereof , and darkness shall pursue his Enemies . What do ye imagine against the Lord ? he will make an utter end : affliction shall not rise up a second time . Psal . 1-10 . 4 , 5 , 6 , 7 . The Lord hath sworn , and will not repent , Thou art a Priest for ever , after the order of Melchisedek . The Lord at thy right hand shall strike thorough Kings in the day of his wrath . He shall judge among the heathen , he shall fill the place with the dead Bodies ; he shall wound the heads over many countries . He shall drink of the brook in the way ; therefore shall he lift up the head . Here is the true Messias , who is now coming in a State of Exaltation , to tread down his Enemies under his feet , and make them as the mire in the Street , and to gather and settle you in your own Land ; it is principally for your sakes , next unto the Honour and Glory of God , that these great Commotions and tremendous Devastations of late years has been in the World , and especially , with your greatest Enemies , Gog and Magog , in order to awaken you , and to gather you together in your own Land , to take up all the Stumbling-blocks out of your way . Eastern and Western Babylon are two great Stumbling-blocks , that God is a taking up out of your way , for you to go home ; and when you are come into your own Land , then and there you shall have have a more perfect and a more general Knowledg of God , than ever you had before ; for the knowledg of God you will have before , by which you will see your way to go home by , will be but Ignorance comparatively to what you will have then , Ezek . 37 . 13 , 14 . And as Job's latter end was greater and better than his beginning , Job 42 . 11 , 12 . who also himself believed in Christ , and prophesied of his coming , Job 19 . 25 , 26 , 27 . Why , even so shall it be with you , my beloved , that have been a long time under the severe Judgments of God , and have lain in the Grave of Unbelief , Prejudice and Ignorance of Christ the true Messias ; your latter end , dear Souls , shall be far more glorious than your beginning Nay give me leave to tell you , that you shall be far more glorious than ever your Forefathers were in their Pristine Grandeur and Glory . The Glory of this latter house shall be greater than the former , saith the Lord of hosts , and in this place will I give peace , saith the Lord of hosts . But :

But it may be you will say , That this is both good and welcome News, and we do believe that it will be so, that such a day will come ; but how or when it will come, that we cannot tell ; of that we are altogether ignorant. But now, pray let me ask you one modest, serious Question, which shall be this, Are you willing to know how, and when you shall go home ? Nay, let me ask you again, in the Name of the great God, Are you unsighedly willing to know how, and when this great Deliverance shall be wrought out for you ? Perhaps you will say, Yes, we are ; Very well. Why, then in the Name, and by the great Power and Authority of the glorious and blessed Trinity, Father, Son and Holy Ghost , three Persons, and one eternal God, I will tell you both how, and when it shall be, that God will deliver you.

In the first place, I will tell you how you shall be delivered. First, it will be by believing in Jesus Christ the true *Messiah*. And secondly, It will be by unsighed Repentance, and this is that which the Spirit will work in you, and you have both these Graces in Act and Exercise, which in that *Zech. 12. 10.* doth peculiarly belong unto you of the whole House of *Israel*, tho it belongeth to all so to do : *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of Grace and Supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.* You must believe in the Lord Jesus Christ, who is the only true *Messiah*; for unless you believe in him, you cannot believe in God ; no, nor have any Communion with him, no more than combustible Matter can have Communion with consuming Fire, and not be consumed. For there is no approaching into the Presence of God the Father , without Faith in Jesus Christ his only eternal Son ; for God out of Christ , is a consuming Fire. Thus I have shewed you, how you shall be delivered ; namely , by Faith and Repentance .

Now, in the second place, I shall shew you when you shall be infallibly delivered. Why, you will certainly and infallibly be delivered, when you do believe in Christ the true *Messiah*, and Redeemer of all that do believe in him. For your worst Captivity is from your own selves, for you are in Bondage and Slavery unto your own Unbelief, and hardness of Heart, and Prejudice against Jesus Christ, and Ignorance of him , which is the very worst sort of Captivity ; it is infinitely worse than the *Babylonish Captivity* ever was, for thereby you are the Devil's Captives ; and this was that Captivity which Christ came to redeem your Forefathers out of, in his State of Humiliation ;

millation; but they would not hearken unto him, nor believe in him, but laid violent hands upon him, and crucified him for an Impostor, a Deceiver, and the worst of Men. O Sirs, be perswaded to believe in Christ, for when you do that, the work will be done, and your Captivity will be at an end. And do you your selves pray to God, to open your Eyes, and enlighten your Minds, and give you a right Understanding of the Prophesies, which your own Prophets delivered unto your Forefathers, which you do profess to own to be true, for God must be sought to, for to do these great things for you, as you may see in Ezekiel, where these great Promises are made, which peculiarly belong unto you, Ezek. 36. 24, 25, 26, 27, 28, 29, 30, 37. *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses, and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.* Do you see how many Blessings here are promised you in this one part of the Chapter? but mind what your Duty is, in v. 37. *Ibsa saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them. You must pray unto the Lord to fulfil these Promises.*

3. And Thirdly, You must Repent of your Sins, and especially of your Unbelief of the Messiah, Zech. 12. 10. Here is promised Faith, and a Spirit of Prayer and Repentance, all three joyned together. *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; there is a Spirit of Prayer promised; and they shall look upon me whom they have pierced; there is the Gift and Grace of Faith promised; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born, there is the Gift and Grace of Repentance. And look into that forementioned Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall looke your selves in your own sight for your iniquities, and for your abominations.*

Fourthly and lastly, I exhort you all in the name of God, to prepare to go home to your own land, and then and there you will have far more great and more glorious discoveries made unto you of God in Christ, than ever you shall have made unto you before ; for God reserves this best Wine for you until then ; for there you will be invested with that great Glory that is so often prophesied of by all your Prophets , which is promised by God himself unto you ; get together in your own land, and there God will sprinkle you all with clean water, and you shall be clean ; and put his Spirit into you, and ye shall all live, and then a Nation shall be born at once, that is, born of the Spirit and of water.

Here are three or four years that we are now entring upon, in which I do believe, with submission unto God, that will produce great things in order to the accomplishing of these great Prophecies that relate unto you that are of the House of *Israel* and *Judah*, and also unto us Gentiles ; for I believe in the same Dispensation of glory and brightness in which Christ will come unto you, he will destroy Antichrist ; and you shall see him eye to eye, Isa. 52. 8. *Tby watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion.* We Gentiles shall see him also together with you ; for we shall have a far greater knowledg of the Mysteries of God, than now we have ; our knowledg now is but ignorance in comparison to what it will be then, Isa. 60. 1, 2, 3. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee ; for behold the darkness shall cover the earth, and gross darkness the people : But the Lord shall arise upon thee, and his glory shall be seen upon thee ; and the Gentiles shall come to thy light, and Kings to the brightness of thy rising.* And here you may see the great slaughter that was to introduce this glorious day, which slaughter was and is to be among Christ's Gentile enemies, Isa. 30. 20, 25, 26. *Ye shall desile also the covering of thy graven Images of silver, and the ornament of thy molten Images of gold ; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.* This great slaughter is principally to fall upon Image-worshippers, which are nominal Christians, that keep up Heathen Idolatrous worship, who are the great opposers of the rivers and streams of waters, which I take to be the Ministry of the Gospel, that shall then have a free passage on all high mountains and hills, which I take to be great men, and great Powers ; viz. Rulers and Governours which before were

were for the most part great opposers and persecutors of the Gospel; and the Professors thereof; especially these Image-worshippers, who will then cast off their Idolatry, and cast away their Idols; then comes in this great light and knowledg both to Jew and Gentile. Moreover, *the light of the Moon shall be as the light of the Sun*; this I humbly conceive respects the Civil State, that it shall be as holy then as the Church-State was before this great light; the Moon representing the Civil State; and the Sun, the Gospel-Church State; for *in that day shall there be upon the Bells of the Horses, Holiness unto the Lord*: Men shall be as holy and heavenly in their Civil Callings, then, as they are now in their Religious Worship. But if the Civil State shall be so holy and glorious, what then shall the Church-State be? Why look in the remainder of the Verse, and there you shall see, as followeth, *And the light of the Sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of her wound*. What heart is able to conceive, and what tongue is able to express what this glorious state of the Church shall then be; and what glorious light it shall then be illuminated with? It is true, it will come infinitely short of that glory that is in the Heaven of Heavens, to wit, Eternal Glory; yet notwithstanding, we are at a loss to comprehend what this glorious state of the Church will then be invested with, when both the Jews and the folties of the Gentiles shall be converted to the Christian Faith; for it will be seven-fold the light of seven days, which I take to be as seven Gospel-Sabbath-days now, wherein the Church is in her best spiritual dress; for this cannot be meant here so immediately of the Jews, as it is of the Gentile Christians; tho I will not wholly exclude them, but only in this comparison I must; and my reason for it is this, Because the Jews have not had the light of this Moon, nor of this Sun neither, in this sense, never since, long before Christ the true Messiah was Crucified; for they were fain to make use of the Roman Gentiles Civil Power, their Moon-light, to condemn and crucifie our Saviour Christ by; for the Jews Civil State, this Moon-light; and their Church-State, this Sun-light, have been put out and dissolved many hundred years ago; but this sevenfold, the light of seven days is, that there will be 343 times as much light, according to computation, in one Sabbath then, as there was in seven Sabbaths before; Zech. 12. 8. *In that day shall the Lord defend the inhabitants of Jerusalem, and be that is feeble among them as that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them*. Thus you see by all this, what a glorious day it will be for spiritual knowledg and holines, which is called the light of the Sun; the knowledg and holines we have now,

is but ignorance and filthiness, compared with what it will be then; and as much light and holiness in one of the working-days of the week, that is, in their particular Callings then, as there is in a Gospel-Sabbath, or Lords-day now: Zech. 14. 20, 21 *In that day shall there be upon the Bells of the Horses, Holiness unto the Lord. And the pots in the Lord's house shall be like the bowls before the Altar ; yea, every pot in Jerusalem, and in Judah, shall be Holiness unto the Lord of Hosts.* These Pots in the Lord's House, I take to be meant especially of them that will then be employed in the Gospel, Ministers or Pastors ; and the others, to be of all believers, and other Church-Officers ; and will not this be a glorious day, think ye ? and a day to be desired and prayed for, and spoken of, and preached up to the comfort of all those that are weary of this day we do live in now, in which the whole Creation groaneth under, and is travelling in pain to be delivered from ?

And there are but two things that lieth in the way between us, and this glorious day, the one is the destruction of Antichrist, the Pope of Rome ; and the other is the Conversion of you *Israelites* ; which I do believe will both be progressive, and almost, if not altogether, Contemporary ; which I incline to the latter, tho the compleat destruction of Antichrist, and also the perfect Conversion of the *Jews*, will both be suddenly (in one day) that is in a year : It will be like two Buckets in a Well, as one cometh up, so the other goeth down ; so the *Jews* will have flesh and sinews come upon their Bones ; so Antichrist shall lose his flesh and sinews, which is Politick power and strength. And I believe the Christian Princes and Rulers will have a great hand in the destruction of Antichrist, Rev. 17. 16, 17, 18. As Antichrist loseth his flesh, (which is his power and strength, tho but a borrowed power, as you may see in Dan. 8. 24, 25. *And his power shall be mighty, but not by his own power, and he shall destroy wonderfully, and shall prosper and practise ; and shall destroy the mighty and the holy people ; and through his policy also he shall cause craft to prosper in his hand ; and he shall magnifie himself in his heart, and by peace shall destroy many. He shall also stand up against the Prince of Princes, but he shall be broken without hands.* Here is a very clear description of Antichrist in many particulars, and also of his destruction.) So you *Jews* you shall have flesh and sinews come upon your dry Bones, which is power and strength, and have skin to cover you ; which I take to be forming you into Government. As power and strength is the Politick flesh and bones, and sinews of a people or Nation, so Government is the skin thereof. Ezek. 37. 5, 6. *Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live, and cover you with skin.*

Now

Now here you shall see that the *Jews* are to be converted in a day, and the enemies of Christ destroyed at the same time, Isa. 66. 8, 10, 12, 13, 14, 15, 16, 17. Who hath heard such a thing? who hath seen such things? shall the Earth be made to bring forth in one day? or shall a Nation be born at once? for as soon as Sion travailed, she brought forth her children. Rejoice ye with Jerusalem, and be glad with her all ye that mourn for her; for thus saith the Lord, Behold, I will extend peace to her like a river; and the Glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be born upon her sides, and be dandled upon her knees; as one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when you see this, your heart shall rejoice, and your bones shall flourish like an herb: (that is, their Politick power and strength); And the hand of the Lord shall be known towards his servants, and his indignation towards his enemies; for behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. And this is to fall principally upon Antichristian Idolaters, as you may see in vers. 17. They that sanctifie themselves, and purifie themselves in the Gardens, behinde one tree in the midst, eating swine's-flesh, and the abomination and the Mouse shall be consumed together, saith the Lord. These sanctifiers and purifiers of themselves in Gardens, are such as think they do sanctifie and purifie themselves by Penances and Pilgrimages, and by the Deeds of the Law, that patch up a righteousness of their own, and expect to be saved by that alone, or in conjunction with the Righteousness of Christ, which is all an abomination in the sight of God. The sacrifice of the wicked is an abomination to the Lord. And the Holy Ghost has clearly discovered unto us, that these Idolatrous Sacrificers here, are pretended Christians, by this infallible character, namely their eating Swine's-flesh, which neither the *Turks* nor *Jews* can endure, for they both abhor it by their principle of Religion.

And this Mouse that is to be consumed, I take to be Hypocrites, that make a profession of the Gospel-Religion, but are not found at heart, and so are but Church-vermine. What a Mouse is to a House, that are Hypocrites to the Church, or House of God, and therefore compared to a Mouse, as the Idolatrous worship is compared to the eating Swine's-flesh, which shewes the uncleanness of their worship and sacrifices, as well as gives a character of the persons by an allusion to the Mosaick Law that was then in being when this Prophesie was written, which prohibited Swine's-flesh to be eaten, as be-

ing abominable and unclean, which you that ate Jews do observe unto this day. And do but look back into Isa. 65. 3, 5. and there you may see clearly that this is spoken of Idolatrous self-righteous persons, pretended Christians: *A people that provoked me to anger continually to my face, that sacrificeth in Gardens, and burneth incense upon Altars of Brick; which say, Stand by thy self, come not near to me, for I am holier than thou; these are a smoke in my nose, a fire that burneth all the day.* They must needs think themselves holier than all other people, that condemn all others to be Hereticks, and burn them for such too, when they can overpower them, as they have done by many of the Jews in Spain and Portugal. Isa. 47. 7, 8, 9. *And thou saidst, I shall be a Lady for ever, so that thou didst not lay these things to thy heart; neither didst remember the latter end of it, therefore bear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment, in one day, the loss of children, and widowhood; they shall come upon thee in their perfection; for the multitude of thy sorceries, and for the great abundance of thine enchantments.* Rev. 18. 7, 8. How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, *I am a Queen, and am no widow, and shall see no sorrow.* Pray mark, she does but conceit that she shall be Lady of the World, upon the seeming recovery of all her children about her again, which is but a harbinger of her destruction. And one of the infallible characters and sure signs of her utter desolation and destruction, as you have heard in that 47. Isa. and in Rev. 18. 8. it is the very Argument that this servant of God makes use of as the very reason of her inevitable destruction, (to wit) *Therefore shall her Plagues come in one day, Death, and mourning, and famine; all their Idols shall be famished, and she shall be utterly burnt with fire; for Strong is the Lord God who judgeth her.* God will take vengeance on her, and will not meet her as a man.

Thus you see the compleat finishing work of the Congversion of the Jews, is to be in one day, that is, in one year, which will be a glorious day.

And Antichrist is to be utterly destroyed in one day also, that is, in one year; and both are to be effected and brought to pass by Christ's most Glorious Appearance, Isa. 60. 1, 2, 3. Isa. 52. 8. 2 Thes. 2. 8. therefore I am very much inclinable to believe, that it will be both in one and the same year, or very near it, and in one and the same Dispensation;

spensation; one part of it in Mercy to the Jews, and the other in Judgment to Antichrist; for it will be the glorious Appearance of Christ, that is, to perfect and compleat the Conversion of the Jews. And it is to be at the Brightness of Christ's Coming, that Antichrist is to be utterly destroyed, (tho he is in a Consumption now) by the Spirit of his Mouth, which is the Ministry of the Gospel.

But now in the second place, Let us take notice of what kind of Civil Government it will be, that you are to be formed in, and also what kind of Governors you are to be invested with upon your Conversion.

Why first, We must take notice how you came to lose your first Government, which God did ordain unto you, and consider what kind of Government that was.

In the first place, The two great Sins, by which your Fore-fathers provoked God to bring Plagues and Judgments upon them, until he had destroyed both their Church and State, was their rejecting of God's Ordinances, both in Church and State; namely, for bringing Idolatry into the Church, and desiring another Government than God had appointed. The Government God set over them, you may see in Exod. 18. 19, 20, 21, 22, 23, 24, 25, 26. Harken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the People to God-ward, that thou mayest bring the causes to God. And thou shalt teach them ordinances and laws, and shall shew them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the People able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thy self, and they shall bear the burden with thee. If thou shal do thus thing, and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves. Here is the form of their Government, which God appointed; and this was the best Government then in that day, in the Wisdom and Account of God.

God. And this Government continued above four hundred years, until their Governors grew corrupt; and the People grew weary of their Government; and then to mend the matter, they would have a King; nothing would satisfie them, but they must have a King, and be like the Heathen Nations round about them, 1 Sam. 8. 4, 5.
Then all the Elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a King to judge us, like all the nations.
 But in vers. 6, 7. There you shall see how ill it was resented by the Prophet; ay, and by God himself also; pray mark, *But the thing displeased Samuel, when they said, Give us a King to judge us;* and Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. Mark you, God reigned over them while they continued in the Government God had appointed; so God gave them a King in his Wrath, and took him away in his Anger, Hos. 13. 11. Hence you may observe, that seeing they were not contented with the Government God had order'd for them, he told them plainly, what they must expect from the change, in 1 Sam. 8. 11, 12, 13, 14, 15, 16. And he said, *This will be the manner of the King that shall reign over you: He will take your sons, and appoints them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectioners, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep, and ye shall be his servants. And ye shall cry out in that day, because of your King which ye shall have chosen you; and the Lord will not bear you in that day. Nevertheless, the People refused to obey the Voice of Samuel, and they said, nay; but we will have a king.* Thus you see where, and also how your Government did end. But you are not to have this latter sort of Government now at your Conversion; but you are to have Judges as at the first, and Counsellors as at the beginning, that is, your former Government again,

Isa. i. 26. They shall be Men of Truth, fearing God and hating Covetousness. Deut. 16. 18, 19. Judges and officers shall thou make thee in all the gates which the Lord thy God giveth thee, thorough thy tribes; and they shall judge the people with just judgment. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Even so are you to chuse your own Governors out of your selves, Jer. 30. 21. And their Nobles shall be of themselves, and their governor shall proceed from the midst of themselves, &c. This Governor, I humbly conceive, is the Lord Jesus Christ himself, the true Messiah. For pray mind what God saith in Hos. 13. 10. I will be thy King, where is any other? Jer. 30. 22, 23, 24. There is that which is to go before, as so many Harbingers to prepare the way to usher in this glorious Government unto you of the whole House of Israel and Judah, to wit, Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the head of the wicked; that is, upon Antichrist, who is the Head of the Wicked, and therefore called the Man of Sin. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart; in the latter day ye shall consider it. This Whirlwind is God's way, wherein he is now coming to destroy Antichrist, the Head of the Wicked; and to restore unto you Judges as at the first, and Counsellors as at the beginning; and for a further Confirmation of this, look into Nahum 1. 3, 4, 5, 6, 7, 8, 9, 13, 14, 15. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, that is, great Men. And the hills melt; that is, all the Antichristian Powers and great Men shall be possessed with fear and trembling. And the earth is burnt at his presence; that is, Men of earthly Principles: Tea, the world, and all that dwell therein; all the World will be in a great fright and amazement at these great Overturnings and Revolutions; They that see thy tokens in the Isles, shall be afraid. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him; there is comfort for his People that trust in the Lord. But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his Enemies. What do ye

imagine against the Lord? he will make an utter end: affliction shall not rise up a second time. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile; this is Antichrist again. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace; here is peace and comfort again to Gods People. O Judah keep thy solemn feasts, perform thy vows: for the wicked shall no more pass thorow thee, he is utterly cut off. This is Christ's treading down great Men in Power, that are called Mountains, that belongeth unto Antichrist, and maketh them his Footstool. And all this is to answer that Petition in the Lords Prayer, which all we Christians do own, tho many know not what they say, when they say it, namely, *Thy Kingdom come, that thy Will may be done in Earth, as it is in Heaven.* In Heaven they are all of one heart and of one mind, there is no Divisions among them; so it will be on Earth, when Christ cometh. And this will never be, until Satan and Antichrist his eldest Son, be both cast into the lake that burneth with Fire and Brimstone, Rev. 20. 10. Pray let no man make wrong Construction of what I have innocently recited concerning the Jews Government, which is nothing but what the Word of God doas bear me out in, which you see I have clearly proved therefrom. Let not this strong, wholesome meat, which God gave the Jews, which I have had occasion to mention in this Discourse, offend any weak Brother among us Gentiles; But I will leave you all to the old Proverb of England; namely this, *That thoughts are free.* Thus you see, what a glorious time there is a coming, and is even at the door, for you that are of the house of Israel and Judah, both with respect to the Church and Civil State; such a glorious Day as was never yet seen in the World; it will be far more glorious than ever it was with your Forefathers, in their pristine, most flourishing State and Condition; therefore let us all pray for the hastening of it.

But it may be, you will ask me, how you shall get home unto your own Land, because there are great Stumbling-blocks that lie in the way; there is the Turk, and other great Enemies; why, hearken unto what God the Lord saith, Isa. 57. 13, 14. *But he that putteth his trust in me, shall possess the land, and shall inherit my holy mountain. And shall say, Cast ye up, cast ye up; prepare the way, take ye up the stumbling-block out of the way of my people.* Be not afraid to go home for fear of the Turk, for God is humbling the Turk, and blasting,

blasting, and drying up his great Power and Strength; the Metaphorical great River *Enbrates* is a drying up for you of the House of *Israel* and *Judah*, to make a way for you to go home unto your own Land in Peace, and to dwell in Peace-there, and there shall none make you afraid; the *Turk* shall come cringing unto you, and all your Enemies shall bow down before you; for abundance of the *Turks* will be converted to the Christian Faith; for I believe they are almost in despair of their Prophet *Mahomet's* coming again. Zech. 8. from ver. 1, to ver. 9 Again, the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts, I was jealous for Zion with great jealousy; and I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts; There shall yet old men, and old women, dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereto. Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes, saith the Lord of hosts? Thus saith the Lord of hosts, Behold, I will save my people from the East-country, and from the West-country. And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the Lord of hosts, Let your hands be strong, ye that bear in these days these words by the mouth of the Prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the Temple might be built. Isa. 63. from ver. 11. to the end, Isa. 61. 6. to the end. But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God; that is, of God in Christ, whom we Gentiles trust in. Ye shall eat the riches of the Gentiles; and in their glory shall you boast your selves. For your shame you shall have double: and for confusion they shall rejoice in their portion; wherefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering, and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their off-spring among the People: All that see them, shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth her self

with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it, to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. Isa. 55. 11, 12, 13. Here is the certainty of the Accomplishment of all these Promises and Prophesies. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a Name, for an everlasting sign that shall not be cut off. And in Isa 49. Your Enemies shall then be turned to be your Friends, and instead of hindring you, they shall help you; and instead of their making you afraid, they shall be afraid of you; these Mountains and Hills, viz. of great Men and Powers, shall bow down before you, and shall afflit you; they shall help to fix you in your own Land; instead of insulting over you, they shall come bending and cringing unto you, the Tide will be turned for you. For if any should even dare to lift up their hand against you, it would prove as fatal unto them, as Pharaoh's pursuing of your Forefathers did in the Red-Sea; for God will destroy them; the Stone cut out of the Mountain without hands, who is the true Messiah, that will go before you, will be too hard for them all, he will subdue all your Enemies for you, Dan. 2. 44, 45.

Now my Beloved, and longed for in the Lord, I shall conclude with a word or two of Exhortation.

1. First, In the first place, I humbly beseech you all in the Name of my great Lord and Master, who gave you the Land of Canaan, that you would be persuaded to believe in the Lord Jesus Christ the true Messiah, that was cut off, but not for himself; that was, he was crucified by your Forefathers without the Gates of Jerusalem; he was Betrayed, and Bought, and Sold, and Delivered for thirty pieces of Silver, and he was pierced by the House of David, and the Inhabitants of Jerusalem. Now this could not be meant of a Spirit only, for a Spirit only hath not Flesh and Bones, as the true Messiah had, that was capable of being Betrayed, and Bought, and Sold, and Delivered up into the Hands of them that Mocked him, and Spit on him, and Buffeted him, and Crowned him with a Crown of Thorns, Zech. 11. 12, 13.

Secondly,

2. *Secondly*, This could not be meant of a fantastical Body, for the true *Messiah* had a substantial Body, with all the Lineaments, and Faculties, and Infirmitieſ of Man, Sin only excepted, or else he could not have been cut off, *Dan.* 9. 26. What can ydu cut off of a Spirit, where there is no Substance to cut? for God is a Spirit; and so Christ was not capable of Suffering; But he must Suffer as he was Man, and a Surety for Sinners; for as the Transgression and Offence was committed in Humane Nature, so the Satisfaction must be made in Humane Nature, *Ila.* 53. 5.

3. *Thirdly*, Our Saviour Christ the true *Messiah*, was more than only a Spirit, for a Spirit hath not material Hands, that were capable of being wounded, as Christ the true *Messiah* had, in which he was wounded in the House of his Friends, viz. the House of *Israel* and *Judah*, *Zech.* 13. 6. And therefore this could not be meant of a Spirit only.

4. *Fourthly* and *Lastly*, It could not be meant of a Spirit, that *the house of David, and the inhabitants of Jerusalem pierced*, *Zech.* 12. 10. For a Spirit hath not Flesh and Bones, it hath not a bodily Substance that is capable of being pierced; for Christ the true *Messiah* had two Natures in one Person, his Godhead, and his Manhood. And as he was God, he could not Suffer nor Dye, it is Blasphemy to conceive so of the Eternal, Everlasting, Ever-Living God, *Ila.* 9. 6, 7. *For unto us a child is born, unto us a Son is given*; there is Christ's Manhood. *And the government shall be upon his shoulders, and his Name shall be called, Wonderful, Counſellor, the mighty God, the everlasting Father, the Prince of peace.* Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever; the zeal of the Lord of hosts will perform this. For Christ was, and is God, and so he could not Dye, it was impossible; but as he was Man, so he did Suffer, and was put to Death in the Flesh, and quickened by the Spirit, or no Flesh could have ever possibly been saved; all the whole Race of Mankind had been lost and damned for ever, as all the fallen Angels are, and not one Soul ever have been saved.

O Sirs, I Exhort you all in the Name of God, to believe in a Crucified Saviour, look upon him whom you have pierced, and mourn over him, for that is your right Road, and your ready way Home unto your own Land, or you will never get Home.

Secondly, Make Christ the true *Messiah*, your Generalissimo. *Ila.* 52. 12. *For ye shall not go out with base, nor go by flight: for the Lord will*

will go before you : and the God of Israel will be your rearward. This is an Allusion to your Forefathers going out of Egypt , they went out in haste by Night ; but so it shall not be with you now. Exod. 12. 31, 33, 39. *And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my People. And the Egyptians were urgent upon the People, that they might send them out of the land in haste, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.* And the Lord went before them by Day in a Pillar of a Cloud to lead them the way, and by Night in a Pillar of Fire , to give them Light to go by Day and Night. Why, so there will be a midnight Cry now , at your Conversion , which will be the noise that you dry Bones will hear, in which Christ will come, for his way is in the whirlwind, and in the storm, and the clouds are the dust of his feet. It was Christ that went before your Forefathers in the Red-Sea, and in the Pillar of Fire , and in the Cloud. If you would but believe the Apostle Paul , he telleth us also plainly, in 1 Cor. 10. 1, 2, 3, 4. *Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed thorough the sea: And were all baptized unto Moses in the cloud, and in the sea: And did all eat the same spiritual meat: And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them, and that Rock was Christ.)*

Secondly, Make Faith and Repentance your chief Captain under Christ. Look upon him, that is, believe in him whom you have pierced, and mourn over him.

Thirdly, Make holy Boldness and Courage your Lieutenant. Let Faith lead the Van under Christ, and let holy Boldness and Courage bring up the Rear, and ask your way to Zion , with your Faces thither-ward ; so that as your Forefathers were driven out of your own Land, and cut off from God by Unbelief and Disobedience ; even so you may now go Home again by Faith and Repentance, and be ingrafted into the Lord Jesus Christ the true Messiah, which will be a glorious day, Rom. 11. 12, 15. Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world ; what shall the receiving of them be, but life from the dead.

Fourthly and lastly, I beseech you in Christ's stead; and for your own souls sake, be persuaded to be but willing to come to the knowledge of the Truth, and do not lie perishing any longer in the grave of prejudice, and ignorance, and unbelief of Christ, who is the true

Messiah

Messiah that has been cut off by your forefathers almost 1700 years ago ; but not for himself, for any crime that was in him, but for the sins of his people ; for he was a Lamb without spot or blemish, as your Lamb for Sacrifice did type out. O Sirs, pray do not any longer indulge your selves under so great a delusion, but set open all the doors and windows of your souls to receive the true light, and to entertain him who is the only Saviour of all them that believe and obey the truth as it is in Jesus ; and be not wilfully blind and ignorant, for Christ the true Messiah was spiritually enjoyed and fed upon under the Ceremonial Law, under all them Types, and Shadows, and Sacrifices, and under the Passover also, by your Ancestors, before they were abolished by Christ at his Death and Resurrection, when the Veil of the Temple was rent in twain from the top to the bottom, as he is enjoyed and fed upon even now under the Dispensation of the Gospel ; All our Fathers were under the Cloud, and all passed through the Sea, and were all Baptized unto Moses in the Cloud, and in the Sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ. O Sirs, I beseech you to believe in the Word of God ! Believe your own Prophets which you do profess to own, and acknowledge to be true ; Who did all prophesie of the Coming and Incarnation of Christ, and repent of your unbelief, and ignorance, and blindness, and hardness of heart, and venture the salvation of your souls upon Christ, in the Promises of God, who is called, *The Lord our Righteousness.*

O Sirs, Christ is now calling upon you in these mighty shakings of Kingdoms and Nations, and great Revolutions, Christ is spreading forth his Arms of Mercy and Goodness towards you : O do not refuse nor reject him any longer, lest the Door of Mercy and Grace should be kept still barred, and locked against you. And if you die in your unbelief and impenitency of the true Messiah the Lord Jesus Christ, you will perish and be damned for ever ; and what shall it profit a man if he should gain the whole world, and lose his own soul ; and what shall be given in exchange for a soul ! O Sirs, make haste home unto your own Land, where you shall see Jesus Christ the true Messiah, eye to eye, Isa. 52. from ver. 1. to the 15.

And now I shall leave these things with you to consider of them, that are of such great concernment unto you all, who are of the House of Israel and Judah. And so I shall conclude with the words of the same Prophet that Prophesied over the dry Bones, in Ezek. 2. 3, 4, 5, 6, 7. And he said unto me, Son of Man, I send thee to the Children

dren of Israel, go a rebellious Nation, that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day, for they are impudent children, and stiff-hearted; I do send thee unto them; thus saith the Lord God. And they, whether they will bear, or whether they will forbear; (for they are a rebellious house) yet shall know that there hath been a Prophet among them. And thou, Son of Man, be not afraid of them, neither be afraid of their words; the briers and thorns be with thee, and thou dost dwell among scorpions, be not afraid of their words, nor dismayed at their looks, tho' they be a rebellious house. And thou shalt speak my words unto them, whether they will bear, or whether they will forbear, for they are most rebellious.

Thus my beloved and longed for in the Lord, I have now done with you for the present. And now I have done, I humbly beseech you in the name of God, as you value the Eternal happiness and welfare of your souls, that you would begin and make some improvement of it, for the glory of God, and the good of your immortal souls; for it lieth at your door now; and beg of God to bless it unto you, and make it savoury meat, such as your souls may be delighted in, and hunger and thirst after; and do not think the worse of it, because it cometh unto you through the hand of a Gentile, for God is a free Agent, and can make use of what Instrument he pleases, when he has a work to do by Instruments. And I humbly beg and beseech him that dwelt in the Bush, that spoke to Moses, to send down his Blessing from Heaven upon it.

I can truly say in the presence of God, That my great end and aim in this that I have said and done, is, that God may be Glorified in your Conversion unto the Christian Faith; for I covet not your Silver nor your Gold; I covet not yours, but you, that you may share in this great mercy with all the believing Gentiles who believe in Jesus Christ the true Messiah, who is God over all, blessed for ever, and and so be made eternally happy in the full enjoyment of God to all Eternity.

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